XV

AN ABSTRACT OF THE Douay Catechiſm:

For the uſe of Children, and Ignorant People.

S. MARK, 10. 14.

Suffer little Children to come unto me: For the Kingdom of God is for ſuch.

Publiſh'd with Allowance.

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The A B C.

✠A B C D E F G H I K L M
N O P Q R S T U V W X Y Z

A a b c d e f g h i k l m n o p
q r ſ s t u v w x y z & *Amen.*

✠*A B C D E F G H I K L M*
N O P Q R S T U V W X Y Z

A a b c d e f g h i k l m n o p
q r ſ s t u v w x y z & Amen.

1, 2, 3, 4, 5, 6, 7, 8, 9, 10,
11, 12, 13, 14, 15, 16, 17,
18, 19, 20, 30, 40, 50, 60,
70, 80, 90, 100.

CHAP. I.

What a Chriſtian is; and of the Bleſſed Trinity.

Q. *WHat Religion are you of?*

A. By the Grace of God, I am a Chriſtian.

Q. *Whom underſtand you by a Chriſtian?*

A. Him, that inwardly believes, and outwardly profeſſes the Faith and Law of Chriſt.

Q. *When are we oblig'd to make an outward profeſſion of our Faith.*

A. As often as God's honour, our own or Neighbors good requires it: *For if we deny Chriſt before men, he will deny us before his Father*, St. Mat. 10. 33.

Q. *In what does the Faith of Chriſt chiefly conſiſt?*

A. In Two principal Myſteries; namely, the *Unity* and *Trinity* of God; and the *Incarnation* and *Death* of our Saviour.

Q. *What means the* Unity *and* Trinity *of God?*

A. It means that there is only *One God*; tho' there be *Three Perſons*, the Father, the Son, and the Holy Ghoſt.

Q. *Why are there but* Three Persons *only?*

A. Because the Father has no beginning, and proceeds from no other Person; the *Son* proceeds from the *Father*, and the *Holy Ghost* proceeds from the *Father* and the *Son*, and more Processions in God there cannot be.

Q. *Why are the Three Persons but One God?*

A. Because they have but one and the same Nature, one and the same Goodness, one and the same Power, one and the same Wisdom.

Q. *What means the Incarnation and Death of our Saviour?*

A. It means that God the Son, the Second Person of the most blessed Trinity, was made Man, and died upon the Cross to save us.

Q. *By what are these two Mysteries commonly signified?*

A. By the Sign of the Cross.

Q. *How does the Sign of the Cross represent the Unity and Trinity of God?*

A. Because when we put our right hand to our head saying: *In the Name*, we signifie one God; and when we make the Sign of the Cross, saying: *Of the Father, and of the Son, and of the Holy Ghost*, Amen; we signify the Trinity, or three Persons.

Q. *How*

Q. *How does the Sign of the Croſs repreſent the Incarnation and Death of our Saviour?*

A. Becauſe it naturally puts us in mind, that Chriſt, as a Man, died on the Croſs for us.

CHAP. II.

Faith Expounded

Q. *HOW many principal Vertues be there?*

A. Seven; Three *Theological*, and Four *Cardinal.*

Q. *Which are the Theological?*

A. Faith, Hope and Charity: And they are call'd *Theological*, becauſe this word ſignifies a thing that regards, or appertains to God.

Q. *What is Faith!*

A. It is the Gift of God in our Souls, by which we firmly believe all thoſe things which God has any way reveal'd to us.

Q. *Why muſt we firmly believe all matters of Faith.*

A. Becauſe God has taught them, who neither can deceive, nor be deceived.

Q. *How are you ſure God has taught them all?*

A. By the Teſtimony of his Holy Catholick Church, which he has commanded us to hear, and promis'd, that it ſhall teach all Truth to the end of the World.

Q. *What are the Points of Faith we are taught by the Catholick Church?*

A. Such only as God has reveal'd to her.

Q. *Are all theſe points of Faith written in the Holy Bible?*

A. Many are there clearly expreſſed, and ſome are only deliver'd by the living Voice of the Faithful, and are called *Apoſtolical Traditions.*

Q. *What are thoſe Traditions?*

A. Many things appertaining to Faith, as likewiſe to Diſcipline, which the Apoſtles did not write, but only preach'd and taught by word of Mouth; which the holy Church has carefully deliver'd from Father to Son, in all Ages down to us.

Q. *What Faith will ſuffice to ſave a Man?*

A. Faith working by Charity, in Jeſus Chriſt, *Gal.* c. 5. v. 6. that is, a Faith, which ſhews it ſelf by *good works.*

Q. *What vice is oppoſite to Faith?*

A. Hereſie, which is an obſtinate Error in matters of Faith.

CHAP.

CHAP. III.

The Creed expounded.

Q. *WHat is the Creed?*

A. It is the Sum of our Belief.

Q. *Who made it?*

A. The twelve Apoſtles.

Q. *What does the Creed contain?*

A. The chief things we are bound to Believe of God, and his Church.

The Firſt Article.

Q. *WHat is the firſt Article of the Creed?*

A. I believe in God the Father Almighty, Creator of Heaven and Earth.

Q. *What ſignifies,* I believe in God?

A. It ſignifies; I moſt firmly hold, there is only one God, and believe all that he teaches; and that I ought to place all my hopes in him, to love and ſeek him as my chiefeſt Good.

What ſignifies the word Father?

A. The firſt Perſon of the bleſſed Trinity, who is by Nature the Father of the Second; by Grace and Adoption, the Father of all good Chriſtians; and by Creation of all Creatures.

Q. *What*

Q. *What means the Word* Almighty?

A. It means that God is able to do all things, which he pleaſes, and as he pleaſes; and therefore we muſt doubt of nothing that he teaches us.

Q. *What ſignifies* Creator of Heaven and Earth?

A. It ſignifies, that God made Heaven and Earth, with all things in them of nothing, by his only Word, *Gen.* 1.

Q. *What elſe?*

A. That he ſtill preſerves, moves and governs all, and nothing happens without his Pleaſure or Permiſſion.

Q. *Why did God make the Angels?*

A. To be Partakers of his Glory, and be our Guardians. *Their Angels* (ſaith Chriſt) *which are in Heaven, always ſee the Face of my Father, who is in Heaven,* Mat. 18. 10.

Q. *When, and to what Likeneſs did God make Man?*

A. On the ſixth day, to his own Image, and Likeneſs, *Gen.* 1.

Q. *In what doth that Likeneſs conſiſt?*

A. Chiefly in this; that Man's Soul is a *Spirit*, and *Immortal*: And being *One*, has yet *Three* Powers, Will, Memory and Underſtanding, which in ſome meaſure, ſeems to reſemble one God and Three Perſons.

Q. *Why*

Q. *Why did God make Man?*

A. To ſerve him in this Life and enjoy him in the Next.

Q. *Why did he make all other things?*

A. For Man's Uſe and Benefit.

The ſecond Article.

Q. WHat *is the ſecond Article?*

A. And in Jeſus Chriſt his only Son our Lord.

Q. *What means this Article?*

A. It means, that we alſo believe, and put our truſt in Jeſus Chriſt, true God and Man, the Second Perſon of the Bleſſed Trinity.

Q. *Why was he made Man?*

A. To redeem and ſave us.

Q. *What ſignifies the Name Jeſus?*

A. A Saviour, St. *Mat.* 1. 21.

Q. *Is any ſpecial honor due to this Name?*

A. There is; for 'tis expreſly commanded that *In the Name of Jeſus every Knee ſhall bow*, &c. Phil. 2. 10.

Q. *What ſignifies the Name Chriſt?*

A. Anointed.

Q. *With what was he anointed?*

A. With all Heavenly Graces beyond meaſure, and with the Divinity it ſelf united to him.

Q. *Why was Jeſus call'd* Chriſt, *or* Anointed? *A.* Be-

A. Becauſe he was King, Prieſt and Prophet: And ſuch were Anointed, as we read in the Old Teſtament.

Q. *What mean you by* his only Son our Lord?

A. I mean that Jeſus Chriſt is the only natural Son of God, born of his Father from all Eternity: And alſo that he is God and Lord of us and all things.

The third Article.

Q. *WHat is the Third Article?*

A. Who was conceiv'd by the Holy Ghoſt, born of the Virgin Mary.

Q. *What underſtand you by this Article?*

A. I underſtand, that God the Son took Fleſh of the Bleſſed Virgin Mary, not by Human Generation, but by the Power and Vertue of the Holy Ghoſt.

Q. *What means*, Born of the Virgin Mary?

A. It means, that Chriſt was born of her in *Bethlehem*, on *Chriſtmaſs day*, ſhe ſtill remaining a pure Virgin.

Q. *What does the Birth of Chriſt avail us?*

A. It is the cauſe of all our good; and ſtrongly moves us to Believe and Hope in God and to Love him, who ſo loved us, as to beſtow his only Son upon us.

The

The Fourth Article.

Q. *WHat is the Fourth Article?*

A. Suffer'd under *Pontius Pilate*, was Crucified, Dead and Buried.

Q. *What understand you by this?*

A. I understand that Christ after a most painful Life of above Thirty Years, suffer'd most bitter Torments under that wicked President *Pontius Pilate.*

Q. *What were those Torments?*

A. His Bloody Sweat, his Scourging at the Pillar, his purple Garment, his Crowning with Thorns, his Scepter of a Reed, his carrying of the Cross, *&c.*

Q. *What means the word*, was Crucified?

A. It means that he was Nailed to a disgraceful Cross, betwixt two Thieves, for our Offences; on *Good-Friday.*

Q. *What signifies* Dead and Buried?

A. It signifies that Christ suffer'd for us a true and real Death, and was Buried with Honor as the Prophet *Isaiah* foretold, *chap*, 11. *ver.* 10.

The Fifth Article.

Q. *WHat is the Fifth Article?*

A. He descended into Hell, the third day he rose again from the Dead.

Q. *What*

Q. *What means*, he deſcended into Hell?

A. It means that as ſoon as Chriſt was dead, his bleſſed Soul deſcended into that part of Hell call'd *Limbo*, to Free the Holy Fathers which were there.

Q. *What ſignifies*, On the third day he roſe again from the Dead!

A. It ſignifies, that when Chriſt had been dead part of three days, on the third day (being *Eaſter day*) he rais'd up his bleſſed Body from the Dead.

Q. *What Benefit have we by this Belief?*

A. It confirms our Faith, and Hope, that we ſhall alſo riſe again from Death, by, and with Jeſus.

The Sixth Article.

Q. *WHat is the Sixth Article?*

A. He aſcended into Heaven, ſits at the right hand of God the Father Almighty.

Q. *What means*, He aſcended into Heaven?

A. That when Chriſt had convers'd Forty days on Earth, with his Diſciples, after his Reſurrection; then he aſcended in a moſt glorious manner into Heaven, in their ſight.

Q. *On what day?*

A. On Aſcenſion Day, and from the top of Mount *Olivet*.

Q. *Why*

Q. *Why did he aſcend to Heaven.*

A. To take Poſſeſſion of that Seat of Bliſs for himſelf and us. Secondly, To appear in our Cauſe before God. Thirdly, To draw our hearts thither after him.

Q. *What underſtand you by* Sits at the right hand of God?

A. Not that God the Father has any hands, for he is a pure Spirit, and without Body; but that Chriſt, as God, is equal to his Father in all things.

The Seventh Article.

Q. *WHat is the Seventh Article?*

A. From thence he ſhall come to judge the Quick and the Dead.

Q. *What underſtand you by this.*

A. I underſtand that Chriſt ſhall come from Heaven, at the laſt Day, to judge all Men according to their Works.

Q. *Is not every Man judg'd in particular at his Death?*

A. Yes.

Q. *What need then for a General judgment?*

A. That the Providence of God, who often here afflicts the Good, and proſpers the bad, may appear juſt to Man, as it is in it ſelf, Secondly, That Chriſt who was diſgrac'd before many, may be glorify'd before all.

Q. *In what manner will he come to Judgment?*

A. In great Power and Majesty, attended by many Legions of Angels.

Q. *What are the things he will Judge?*

A. All our thoughts, words and works.

Q. *Who will accuse us?*

A. The Devils, and our own guilty Consciences.

Q. *What will be the Sentence of the Reprobate?*

A. Go ye Coursed, into eternal Fire, which has been prepared for the Devil and his Angels. *Mat.* 25. 41.

Q. *What shall be the Sentence of the Elect?*

A. Come, O ye Blessed of my Father, and receive the Kingdom, which is prepar'd for you, *&c.* St. *Mat.* 25. 34.

The Eighth Article.

Q. *WHat is the Eighth Article?*

A. I believe in the Holy Ghost.

Q. *What means this Article?*

A. It means that we also believe and put our trust in the Third Person of the Blessed Trinity, who proceeds from the Father and the Son; being the same God with them, and descended to us on *Whitsunday* in Fiery Tongues.

Q. *Why did he descend?*

A. To

A. To enable the Apoſtles to preach the Goſpel, and to plant the true Church, with which he remains for ever, St. *John* 14. 16.

The Ninth Article.

Q. *What is the Ninth Article?*

A. I believe in the Holy Catholick Church, the Communion of Saints.

Q. *What underſtand you by this?*

A. I underſtand, that Chriſt, has a Church on Earth; and this Church is but One; and that we are bound to Believe her, in all things belonging to Faith.

Q. *Why are we bound to believe her?*

A. Becauſe God ſo commands us, under pain of being look'd on as Heathens, or Unbelievers, *Mat.* 18. 17. *If he will not hear the Church, let him be to thee, as a Heathen, or Publican.*

Q. *Can the Church err in Faith?*

A. No, ſhe cannot: Becauſe Chriſt has promis'd that he and his Holy Spirit will remain with her; and teach her all Truth to the end of the World, *Jo.* 16. 13.

Q. *What is the Church?*

A. It is the Congregation of all the Faithful under Chriſt Jeſus their inviſible Head, and his Vicar on Earth the Pope.

Q. *How many, and what are the Marks of the Church?*

A. Four; 'tis One, 'tis Holy, 'tis Catholick and Apoſtolical,

Q. *How is the Church* One?

A. Becauſe all that belongs to the true Church of Chriſt, are of one Faith and Communion; and all obey One Authority.

Q. *How is the Church* Holy?

A. In her Doctrin; which teaches a Holy Life; and in Holy Perſons, who by following her Doctrin, have been eminent for Sanctity in all Ages.

Q. *How is the Church* Catholick?

A. Becauſe this Word ſignifies *Univerſal*, and by this it is diſtinguiſht from all ſeparate and particular Congregations. Secondly, becauſe it began with Chriſt, and as he promis'd, ſhall laſt to the end of the World.

Q. *How is the Church* Apoſtolical?

A. Becauſe it was planted by the Apoſtles; and continues in the Profeſſion of the ſame Doctrine they taught.

Q. *What elſe?*

A. That it is govern'd by Paſtors lawfully ſent, and ſucceeding the Apoſtles.

Q. *What means the* Communion of Saints?

A. It means that the ſame Faith, ſame Sacraments, and Sacrifice, are common to all the true Children of Chriſt, who by their Prayers and good Works mutually help and aſſiſt one another.

Q. *What elſe?*

A. That

A. That the Faithful on Earth communicate with the Saints and Angels in Heaven: We by giving thanks for their Glory, and desiring their Prayers, and they by praying for us, and with us.

Q. *Is it no dishonour to God to desire the Saints and Angels to pray for us?*

A. No; for we desire nothing of them, but what we and they beg from the bounty of God, who alone is the Giver of all good Gifts.

The Tenth Article

Q. *WHat is the Tenth Article?*

A. The Forgiveness of Sins.

Q. *What understand you by this?*

A. I understand, that God is able, and willing to forgive us our Sins, if we be heartily sorry for them, and confess them, and has given Power to his Church to remit them by the Sacraments of Baptism and Penance.

The Eleventh Article.

Q. *WHat is the Eleventh Article?*

A. The Resurrection of the Flesh.

Q. *What means this Article?*

A. It means that these very Bodies in which we now live, shall at the Day of Judgement, be rais'd up from Death to Life by the Command of God.

Q. *How will a Body in Glory differ from a Body here on Earth?*

A. The Difference is set down by St. *Paul*, 1 Cor. 15. 54. Where he says, *This Corruptible Body shall put on Incorruption, and this mortal Body shall put on Immortality.* So that a Glorified Body shall become perfect like a Spirit, *It is rais'd a Spiritual Body*, c. 16. v. 44.

Q. *What benefit have we by this belief?*

A. It emboldens us to suffer Persecutions and Death it self, in hope of future Glory.

The Twelfth Article

Q. *What is the Twelfth Article?*

A. And Life everlasting, *Amen.*

Q. *What understand you by this?*

A. That such as live well and die in State of Grace, shall live with God in everlasting Glory.

Q. *In what consists everlasting Life?*

A. In the clear Sight and Possession of God,

Q. *What will follow out of this sight and possession of God?*

A. Such love of him and Joy, as no words can express, or heart conceive: Hence they will praise and thank him for ever.

Q. *What*

Q. *What means the word,* Amen?

A. It means, that the whole Creed is to be believed with Divine Faith, and therefore we moſt heartily aſſent to it.

CHAP. IV.

Hope Expounded

Q. *What is* Hope?

A. It is the Gift of God, by which relying on the Divine Aſſiſtance, our Souls are rais'd to a living Expectation of eternal Glory.

Q. *On what is this grounded?*

A. On the Power of God, and the Promiſes and Merits of Chriſt, who has promis'd Heaven to all ſuch as do good Works, and alſo Grace whereby to do them.

Q. *What is the chiefeſt Effect of* Hope?

A. Prayer.

Q. *What is Prayer?*

A. It is a raiſing up of our minds to God, whereby we beg for good things, and to be freed from evil.

Q. *What other Effects has it?*

A. It cauſes Obedience to the Law of God, a willingneſs to ſuffer for his ſake, and final Perſeverance.

Q. *What*

Q. *What Vice is oppoſite to* Hope?

A. Deſpair and Preſumption.

Q. *What is Deſpair?*

A. Diffidence in the Power of God, and Merits of Chriſt.

Q. *What is Preſumption?*

A. A fooliſh confidence of Salvation, without endeavouring to keep the Commandments.

CHAP. V.

Our Lords Prayer Expounded.

Q. *WHO made the Lord's Prayer?*

A. Chriſt himſelf, St. *Mat.* 6. v. 9. *&c.*

Q. *Why did he make it?*

A. To teach us a ſet form of Prayer, and how we ought to pray.

Q. *Why did he make it ſo ſhort and eaſy?*

A. That all Men might be capable of it?

Q. *What beg we by it?*

A. All thoſe chief things, we can ask or hope for of God.

Q. *What means theſe words,* Our Father who art in Heaven?

A. They mean that God is our Father by Creation and Adoption alſo, if we be in

in the State of Grace; and therefore we may confidently come to beg all Blessings of him.

Q. *Why*, Our Father *and not* my Father?

A. Because God is the common Father of all; and all good Christians must pray for one another.

Q. *What understand you by*, who art in Heaven?

A. That God is in Heaven, to whom we ought to raise our Hearts, as often as we go to Prayer.

Q. *Say the first Petition?*

A. Hallowed be thy Name.

Q. *What do we beg by this?*

A. That God may be known, worthily prais'd, serv'd, and honour'd by all his Creatures.

Q. *Say the second Petition.*

A. Thy Kingdom come.

Q. *What beg we by this?*

A. That when the Miseries, and Afflictions of this Life are ended, we may partake of the Joys of his Kingdom.

Q. *What else?*

A. That Christ may wholly govern us, and make us Obedient to him, by his Grace, in this Life, and happy, by his Glory in the next.

Q. *Say the Third Petition.*

A. Thy will be done on Earth as it is in Heaven.

Q. *What*

Q. *What beg we by this?*

A. That God wou'd enable us by his Grace, to do his Will in all things.

Q. *What means,* on Earth, as it is in Heaven?

A. We beg by this, that we may be as ready and chearful to obey the Will of God on Earth, as the Saints and Angels are in Heaven.

Q. *Say the Fourth Petition?*

A. Give us this Day our daily Bread.

Q. *What beg we by this?*

A. All Food and Suſtenance for our Souls and Bodies.

Q. *What is the Food of the Soul?*

A. The Word of God either preached to us, or read by us in ſpiritual Books. The holy Sacraments; eſpecially, the Bleſſed Eucharift, and Divine Grace.

Q. *Why is the bleſſed Euchariſt call'd our* Daily Bread?

A. Becauſe it is daily offer'd on the Altar for our Sins and we ought daily to receive it in Spirit or Deſire.

Q. *Say the Fifth Petition.*

A. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.

Q. *What beg we by this?*

A. That God wou'd forgive us the Sins of our Life paſt, and all the puniſhments due to them.

Q. *Why*

Q. *Why is it added,* As we forgive them that Treſpaſs againſt us?

A. To ſignifie that God will not forgive us, unleſs we forgive our Enemies.

Q. *Say the Sixth Petition.*

A. And lead us not into Temptation.

Q. *What beg we by this?*

A. That God would not permit us to be tempted above our ſtrength.

Q. *Do's God tempt us to Sin?*

A. No, he does not; *God is not the tempter of Evils, he temps no Man, St.* James 1. 13.

Q. *By whom are we tempted?*

A. By the Devil, the World, and our own Concupiſcence.

Q. *Is it any Sin to be tempted?*

A. Not without ſome conſent or delight on our part.

Q. *Say the Seventh Petition.*

A. But deliver us from Evil.

Q. *What beg we by this?*

A. That God would free us from all Evil, both Sin, and other Miſeries.

Q. *From whence proceeds the evil of Sin?*

A. From the Devil's Malice, and the weakneſs of our corrupt Nature. For God cannot be the Author of Sin, *Sin in God there is none.* 1. John. 3. 5.

CHAP.

CHAP. VI.

The Hail Mary, *or Angelical Salutation Expounded.*

Q. *What is the Hail* Mary?

A. It is a Salutation and holy Prayer to the Bleſſed Virgin *Mary*, by which we expreſs our Joy for the Incarnation of the Son of God.

Q. *How many Parts has it?*

A. Three.

Q. *Say the firſt Part?*

A. Hail *Mary*, full of Grace our Lord is with thee.

Q. *Who made this Part?*

A. The Holy Ghoſt, although it was deliver'd by the Angel *Gabriel.*

Q. *Say the Second Part?*

A. Bleſſed art thou amongſt Women, and bleſſed is the Fruit of thy Womb, Jeſus.

Q. *Who ſpoke this?*

A. St. *Elizabeth*, inſpir'd by the Holy Ghoſt.

Q. *Say the Third and laſt Part?*

A. Holy *Mary*, Mother of God, pray for us Sinners; now, and at the hour of our Death.

Q. *What*

Q. *What means*, Mary Mother of God?

A. This is added by the Church, as a Profeſſion, that Chriſt is truly God, and the Virgin *Mary* truly Mother of God, againſt certain Hereticks, who deny'd both.

Q. *Why ſay you the* Ave Mary *after the* Pater Noſter?

A. That by the Bleſſed Virgin's joining in Prayer with us, we may more eaſily obtain what we ask for in the Lord's Prayer.

Q. *Do you not deſire the Prayers likewiſe of other Saints?*

A. Yes, of all the Saints, and in particular of the Saint, of my Name, and of my Angel *Guardian.*

CHAP. VII.

Charity Expounded.

Q. *HOW many, and what are the Precepts of Charity?*

A. They are Two. Firſt, Thou ſhalt Love the Lord thy God with thy whole Heart, with thy whole Soul, with all thy Strength, and with all thy Mind. Secondly, and thy Neighbour as thy ſelf.

Q. *What is Charity?*

A. It is the Gift of God in our Souls, by which we love God above all things and our Neighbour as our Selves.

Q. *Who are our Neighbours?*

A. All Mankind; eſpecially Catholicks.

Q. *Why all Mankind?*

A. Becauſe they are the Images of God, and redeem'd with the Blood of Chriſt.

Q. *Why eſpecially Catholicks?*

A. Becauſe they are Members of the Myſtical Body of Chriſt, the Church.

Q. *What is it to* Love God above all things?

A. To be willing to loſe all things, rather than the Love and Grace of God, by any Mortal Sin.

Q. *What is it to Love our Neighbour, as our ſelves?*

A. To wiſh him as much good as our ſelves, and do him no wrong.

Q. *What is the higheſt act of Charity?*

A. To give our Life for God's Honor, or our Neighbour's Salvation.

Q. *What are the Effects of Charity?*

A. It remits Sin, and gives ſpiritual Life to the Soul, *he that loves not remains in death*, 1 S. John. 3. 14.

CHAP.

CHAP. VIII.

Concerning the Commandments in general.

Q. HOW *many Commandments are there?*

A. Ten.

Q. *What is the chief end of the Commandments?*

A. To teach us the love of God, and our Neighbour. *He that loveth,* has fulfill'd the Law.

Q. *Who gave the Commandments?*

A. God himself in the Old Law; and afterwards Christ our Lord confirm'd them in the New.

Q. *Why did God give the Commandments to* Moses *on mount* Sinai, *in Thunder and Lightning?*

A. To move us to a careful keeping of them.

Q. *Is it possible to keep them all?*

A. It is, by God's grace; Zachary *and* Elizabeth *were both just before God, walking in all the Commandments of our Lord without Reproof.* St. Luke 16.

Q. *Are we bound to keep them?*

A. We are; *if thou wilt enter into life,* (says our Lord) *keep the Commandments.* Mat. 19. 17.

The Commandments in particular.

The first Commandment.

Q. SAY *the first Commandment.*

A. I am the Lord thy God, who brought thee out of the Land of *Egypt*, and out of the houſe of Bondage.

Thou ſhalt not have ſtrange Gods before me. Thou ſhalt not make to thy ſelf any Graven thing, nor the likeneſs of any thing, that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth: Thou ſhalt not Adore nor Worſhip them. I am the Lord thy God ſtrong and jealous, viſiting the ſins of the Fathers upon their Children, to the third and fourth Generation of them that hate me; and ſhewing Mercy to Thouſands, of thoſe that love me and keep my Commandments. *Exod.* 20. 2.

Q. *Why put you all this in one Commandment?*

A. Becauſe the Scripture mentioning nothing, which is the firſt, ſecond, or third, Commandment; and theſe words, *Thou ſhalt not make to thy ſelf any grav'n thing*, &c. being only an explication of

of the foregoing words; *Thou ſhalt not have ſtrange Gods before me*; we therefore with St *Auguſtine*, make of them but one Commandment. Which ſeems to have been done by *Moſes* himſelf, Ib. v. 23. where he ſays: *Ye ſhall not make with me Gods of Silver, neither ſhall you make unto you Gods of Gold.* In which words he plainly includes both in one.

Q. *What is meant by thoſe firſt words,* I am the Lord thy God, *&c.*

A. By thoſe, God declares to us, that he is our true, and ſupreme Lord, and therefore we are oblig'd to obey him with all Diligence.

Q. *What are we commanded by this?*

A. To love, ſerve, and worſhip one only true and living God, and no more.

Q. *What is forbidden by it?*

A. To worſhip Idols, or give any Creature the honour due to God?

Q. *What is the Honour due to God.*

A. A Supreme and Sovereign Honor; We muſt worſhip him as our *Creator, Redeemer,* and *Laſt end.*

Q. *Is it lawfull to honour the Images of Chriſt, and his Saints?*

A. Yes, if rightly underſtood: becauſe the honour given them, is referr'd wholly to the things they repreſent: ſo that by the Images or Croſſes, which

we kiſs, and before which we kneel, we Honor and Adore Chriſt himſelf.

Q. *Do Catholicks pray to Images?*

A. No, by no means; we pray before them indeed, to keep us from diſtractions, but not to them; For we know, they can neither ſee, nor hear, nor help us.

Q. *What benefit then have we by them?*

A. They movingly repreſent to us the Myſteries of our Saviours Paſſion, and the Martyrdom of his Saints.

Q. *What benefit have we by Honouring and Canonizing Saints?*

A. It ſtrongly moves us to imitate their examples, by ſhewing their rewards.

Q. *How do we honour Saints and Angels?*

A. With an inferior Honour, as the Friends and Creatures of God, not as Gods, nor with God's Honour.

Q. *Is it lawful to Honor the Reliques of Saints?*

A. Yes, with a Relative Honor; as above explicated: *For the Handkerchiefs and Aprons, which had but touch'd the Body of St.* Paul, *caſt out Devils, and cur'd all diſeaſes.* Act. 19. 12.

The Second Commandment.

Q. *SAY the Second Commandment?*

A. Thou ſhall not take the Name of the Lord thy God in vain.

Q. *What is forbidden by this?*

A. All falſe, raſh, and unneceſſary Oaths; Curſing, Blaſpheming, breaking of lawful Oaths, or Vows; and making or keeping unlawful one.

Q. *What is Commanded by it?*

A. To ſpeak with reverence of God and his Saints.

Q. *In what caſe is it lawful to Swear?*

A. When God's Honor, our own, or Neighbours lawful defence require it.

The Third Commandment.

Q. *SAY the third?*

A. Remember thou keep Holy the Sabbath Day.

Q. *What is Commanded by this?*

A. To ſpend the Sunday in Praying, Reading ſpiritual Books, hearing Divine Service, and the like ſpiritual and holy Works.

Q. *What is forbidden by this?*

A. Servile Works, and prophane Imployments.

Q. *Why*

Q. *Why was the Jewiſh Sabbath chang'd into the Sunday?*

A. Becauſe Chriſt roſe from the dead, and ſent down the *Holy Ghoſt* on a Sunday.

Q. *By whom was it chang'd?*

A. By the Church, in the Apoſtles time.

The Second Table of the Law Expounded.

The Fourth Commandment.

Q. *SAY the Fourth?*

A. Honor thy Father and thy Mother.

Q. *What is Commanded by this?*

A. To love, reverence, and obey our Parents, in all that is not ſin.

Q. *What is forbidden by it?*

A. All ſowerneſs, ſtubborneſs, and diſobedience to Parents.

Q. *Why are we bound to love them?*

A. Becauſe, under God, they are the chief cauſe of our very Life and being.

Q. *How to Honor them?*

A. Not only inwardly, in our hearts; but alſo outwardly in our carriage; and by relieving them in their neceſſities, ſpiritual and temporal.

Q. *Why*

Q. *Why to obey them?*

A. Becauſe they have a power from God both to inſtruct, direct and correct us.

Q. *What is the Reward of Dutifull Children?*

A. A long and happy Life, and a good Death.

Q. *What is the Reward of Undutiful?*

A. A ſhort and ſinful Life, accompanied with an untimely Death. Witneſs *Abſalom*, 2 Kings 18. 9.

Q. *What ſignifies the word Father?*

A. Not only our Corporeal Parents, but alſo our Ghoſtly Fathers, and all lawful Superiors.

Q. *Is any great honour due to Prieſts, and Ghoſtly Fathers?*

A. Yes for they are *God's Anointed*, repreſent the Perſon of Chriſt, and are the Fathers and Feeders of our Souls.

Q. *In what are we bound to believe, and obey them?*

A. In all things belonging to Faith, and the Government of our Souls.

The Fifth Commandment.

Q. SAY *the Fifth.*

A. Thou ſhalt not kill.

Q. *What is forbidden by this?*

A. All

A. All willful Murther, unjuſt ſheding of Blood, Fighting and Quarrelling, Hatred and deſire of Revenge.

Q. *What is commanded by it?*

A. To defend our own, and innocent Neighbor's Life.

The Sixth Commandment.

Q. SAY *the Sixth.*

A. Thou ſhalt not commit Adultery.

Q. *What is forbidden by this?*

A. All Carnal Sin with anothers Wife, or Husband, as alſo Fornication, and Pollution.

Q. *What elſe?*

A. Unchaſt touching of our Selves, or others, with all Delight in luſtful Thoughts and Kiſſes, in unchaſt Words or Songs.

Q. *What is commanded by it?*

A. That Husbands and Wives love and be faithful to one another.

Q. *Why is Luſt hateful in the Sight of God?*

A. Becauſe it defiles in us the Image of God, the Members of Chriſt, and the Temple of the Holy Ghoſt.

The Seventh Commandment.

Q. SAY *the Seventh?*

A. Thou ſhalt not Steal.

Q. *What is forbidden by this?*

A. All unlawful taking away whether by Theft, or by Cheating in buying and ſelling or keeping that which is another Man's.

Q. *What is commanded by it?*

A. To give every Man his own.

Q. *What do's Theft oblige us to?*

A. To reſtore the thing ſtol'n to the right owner, if we be able, elſe the ſin will not be forgiven us.

The Eighth Commandment.

Q. SAY *the Eighth?*

A. Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

Q. *What is forbidden by this?*

A. All falſe Teſtimonies, raſh Judgments, and Lyes.

Q. *What elſe?*

A. Backbiting, flattering, and detraction.

Q. *What is he bound to, who has hurt his Neighbour in this kind?*

A. To make him ſatisfaction, and reſtore his good Name.

Q. *What*

Q. *What is commanded by this Precept?*

A. To ſpeak and witneſs the truth in all things, *For the Devil is a Lyar, and the Father of Lyes*, S. John 8. 44.

The Ninth and Tenth Commandments.

Q. SAY *the Ninth and Tenth.*

A. Thou ſhalt not covet thy Neighbour's Wife. Thou ſhalt not covet thy Neighbour's Goods.

Q. *What is forbidden by theſe?*

A. All inordinate deſires of Luſt, Adultery, and Theft: As alſo all deſires of others loſs or damage, that we may gain by it.

Q. *What elſe?*

A. All deliberate, and voluntary delight in covetous or impure Thoughts.

Q. *What are we commanded by theſe?*

A. To entertain chaſt and honeſt Thoughts, and be contented with our own Eſtates.

CHAP. IX.

The Commandments of the Church.

Q. HOW *many and what are the Commandments of the Church?*

A. There

A. There be Six principal ones.

1. To hear Maſs on all Sundays, and Holy-days, and keep them Holy.

2. To faſt Lent, Vigils commanded, Ember-days, and Fridays alſo by the Cuſtom of *England*, with Abſtinence from Fleſh on Saturdays.

3. To confeſs our ſins at leaſt once a Year.

4. To receive the bleſſed Sacrament at leaſt once a Year, and that at *Eaſter*, or thereabouts; namely betwixt *Palm-Sunday* and *Low-Sunday*.

5. To pay Tithes to our Paſtors.

6. Not to ſolemniſe Marriage at forbidden times, that is from the firſt Sunday in *Advent*, till Twelfth Day be paſt, nor from *Aſhwedneſday*, till after *Low Sunday*.

Q. *Are we bound under Mortal Sin to keep theſe Commandments of the Church?*

A. We are: *He that will not hear the Church, let him be to thee as a Heathen, or a Publican*, S. Mat. 18. 17.

CHAP. X

The Evangelical Counſels Expounded.

Q. *HOW many, and what are the Evangelical Counſels?*

A, There are three principal ones.

1. *Voluntary Poverty*; which is willingly to leave all things to follow Chriſt. *If thou wilt be perfect, go and ſell all thou haſt and give it to the Poor, and thou ſhalt have Treaſure in Heaven.* St. Matth. 19. 21.

9. *Perpetual Chaſtity*, which is a Voluntary abſtaining from all carnal Pleaſures. *He that gives his Virgin in Marriage do's well, but he that gives her not, do's better*, 1 Cor. 7. 38.

3. *Obedience*, which is a Voluntary ſubjection to another's Will, in all that is not ſin; that ſo we may more perfectly deny our ſelves, and our own Will.

Of the Sacraments in general.

Q. *HOW many Sacraments are there?*

A. Seven, Baptiſm, Confirmation, Euchariſt, Penance, Extreme-Unction, Holy-Order, Matrimony. Q. *What*

Q. *What is a Sacrament in general?*

A. It is a viſible ſign of inviſible grace, Inſtituted by Chriſt our Lord for our Sanctification: That is to ſay, it is an outward ſign, ordain'd by Chriſt, by which, Grace is convey'd to our Souls.

Q. *From whence have the Sacraments their Force and Efficacy?*

A. From the Blood, Paſſion and Merits of Chriſt, which they apply to our Souls.

Q. *In what chiefly does a Sacrament conſiſt?*

A. In the Words, Actions, and other ſenſible things, us'd and applied by the Prieſt, when he adminiſters a Sacrament, commonly call'd, *Matter and Form.*

Q. *How do the Sacraments cauſe Grace in our Souls?*

A. Chiefly by the Divine Power, uſing them as Means or Inſtruments, by which Grace is beſtowed on us.

Q. *What is Grace?*

A. It is a free Gift of the Divine Bounty, or a ſupernatural Help, not at all due to us, by which we are enabled to keep God's Commandments.

Q. *Is Grace the only Effect, the Sacraments work in the Soul.*

A. Beſides Grace, Three of them, *viz.* *Baptiſm*, *Confirmation*, and *Order* pro-

duce another Effect which is call'd a *Character.*

Q. *What is a Character?*

A. It is a kind of ſpiritual Mark or ſeal in the Soul, which always remains in it: Of which St. *Paul* ſeems to ſpeak, 2 *Cor.* 1. 27. where he ſays, *That God has ſeal'd us.*

Baptiſm Expounded.

Q. *WHat is Baptiſm?*

A. It is a Sacrament, by which we are made the Adopted Children of God.

Q. *What is the neceſſary matter us'd in the Adminiſtration of it?*

A. Natural Water only; for Artificial Water will not ſerve.

Q. *What is the Form, or Words us'd in Chriſtning?*

A. I Baptize thee N. N. in the Name of the Father, and of the Son, and of the Holy Ghoſt.

Q. *What if the Word,* I Baptize, *or any one of the three Perſons be left out?*

A. Then the Baptiſm is not valid.

Q. *Can a man be ſaved without Baptiſm?*

A. He cannot, unleſs he has it either actually, or in deſire, with Contrition; or be Baptiz'd in his own Blood by Martyrdom.

Q. *Can*

Q. *Can no Man but a Prieſt Baptize?*

A. Yes, in Caſe of Nnceſſity, when a Prieſt cannot be had, any Lay-Man, or Woman may do it.

Q. *What Intention is neceſſary in him that gives Baptiſm?*

A. To do what the Church do's, and Chriſt ordain'd.

Q. *What are the Effects of Baptiſm?*

A. It gives Grace, by which we are made the Children of God, and freed from Original Sin, and likewiſe from Actual, if Guilty of it.

Q. *Why have we one God-Father, and one God-Mother in Batiſm?*

A. That if our Parents neglect it, or be prevented by Death, they may inſtruct us in the Faith of Chriſt.

Q. *Do the God-Father and God-Mother and alſo the Perſon, who Baptizes, contract any ſpiritual Affinity with the Party Baptiz'd?*

A. Yes, and alſo with his Parents; inſomuch that they cannot Marry. And the like is to be ſaid in Confirmation.

Q. *How can Infants be Chriſtned, who have no actual Faith?*

A. In the Faith of the Church and their God-Fathers and God-Mothers.

Q. *Why are ſo many Ceremonies uſed in Baptiſm?*

A. To ſtir up Reverence to the Sacraments; and ſignify the inward Effects thereof.

Confirmation Expounded.

Q. *WHat is Confirmation?*

A. It is a Sacrament, which makes us ſtrong and perfect Chriſtians, able to profeſs our Faith before Tyrants and Perſecutors.

Q. *What is the Matter of it?*

A. Oyl mingled with Balm, bleſſed by a Biſhop.

Q. *What is the Form of it?*

A. I ſign thee with the ſign of the Croſs, I confirm thee with the Chriſm, of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghoſt.

Q. *What Scripture have you for this?*

A. In the Acts of the Apoſtles, *chap.* 8. *ver.* 17. where *Peter* and *John* were ſent to Confirm the *Samaritans*, *They laid their hands on them, and they receiv'd the Holy Ghoſt.*

Q. *Who is the Miniſter of this Sacrament?*

A. A Biſhop only.

Q. *What Sin is it not to receive this Sacrament, when we may have it?*

A. A

A. A Mortal Sin, if it be done out of contempt, or any groſs nelect, eſpecialy in a perſecuting Country as ours is.

The Bleſſed Euchariſt Expounded.

Q. *WHat is the Bleſſed Euchariſt?*

A. It is the Body and Blood of Jeſus Chriſt, true God, and true Man under the Form of Bread.

Q. *In what manner is Chriſt preſent in the Euchariſt?*

A. By the true and real preſence of his divine and human Nature, and not in Figure only, as *Hereticks* would have it.

Q. *How prove you that?*

A. Becauſe when Chriſt ordain'd it at his laſt Supper, *He took Bread, bleſſed it, broke it, and gave it to his Diſciples* ſaying: *This is my Body:* And he alſo bleſſed the *Cup*, ſaying, *This is my Blood of the New Teſtament, which ſhall be ſhed for many to the remiſſion of Sins*; St. Mat. 26. 28.

Q. *By what means is that which was before Bread, turn'd into the Body of Chriſt, and that which was Wine, made the Blood of Chriſt?*

A. By the Divine Power, which works this miraculous effect by the miniſtry of the Prieſt, in the ſame manner, as

as when by *Moſes* the Rivers were turn'd into Blood, and Water into Wine by our Saviour Chriſt.

Q. *Is the Body of Chriſt hurt or broken, when we divide and break the Sacrament?*

A. No it is not, For *Chriſt is now Immortal, and impaſſible, he cannot Die, nor ſuffer any more*, Rom. 6. 9.

Q. *How can the ſame thing be in many places at once?*

A. By the Omnipotence of God, who works daily ſuch wonders in Nature, as would appear to us impoſſible, did we not ſee them daily wrought; As in the inconceiveable ſwiftneſs of the Sun's motion, and unaccountable motions of the Waters, Winds, and Loadſtone.

Q. *What is the matter of this Sacrament?*

A. Wheaten Bread, and Wine of the Grape.

Q. *What is the Form of it?*

A. This is my Body; This is my Blood.

Q. *What diſpoſition is requir'd in him, that receives the B. Euchariſt?*

A. That he be in a ſtate of Grace, that is, that he love God above all things, and be free from all mortal ſin, For, *he that eats and drinks unworthily, eats and drinks damnation to himſelf*, 1 Cor. 11. 29.

Q. *Is*

Q. *Is it lawful or profitable to receive under* one kind?

A. Yes; Becauſe under one kind we receive both Body and Blood.

Q. *Did not Chriſt command all to receive under both kinds?*

A. No: For at the laſt Supper, when he bid all then preſent drink of the Cup none were there but the Apoſtles. And when in St. *John* 6. he ſeems to command the receiving under both kinds, he immediately takes away the difficulty, by promiſing *Everlaſting Life* to him that receives under the Form of *Bread* alone: *He that eats of this Bread ſhall Live for ever.* v. 58.

Q. *What are the effects of this Sacrament?*

A. It increaſes grace, and nouriſhes our ſoul in ſpiritual life; *He that eats of this Bread ſhall live for ever.* St. John 6. 58.

Q. *Is the Euchariſt a* Sacrament *only*?

A. No, for it 'tis alſo a *Sacrifice.*

Q. *What is a Sacrifice?*

A. 'Tis a ſupreme Act of Religion, due only to Almighty God.

Q. *How is this perform'd?*

A. By Offerings made to Him, in teſtimony of his being the Sovereign Lord of all things.

Q. *In*

Q. *In what did the Sacrifice of the Old Law Conſiſt?*

A. Chiefly in bloody Sacrifices of Beaſts, which the Prieſts offer'd in the Temple, as Figures of Chriſt's Sacrifice on the Croſs, which was then to come.

Q. *In what conſiſts the Sacrifice of the New Law?*

A. In the Voluntary and Bloody Oblation, which Chriſt made to his Eternal Father, by dying on the Croſs for our Redemption.

Q. *But, this being paſt, how have we now any Sacrifice in the New Law?*

A. By the ſtanding memorial of it in the Euchariſt, left us by Chriſt at his laſt Supper; when he commanded it ſhould be offer'd as a Remembrance of his Paſſion to the end of the World. And this is what is daily perform'd in the Maſs.

Q. *What benefit receive we by this Sacrifice?*

A. 'Tis a daily application of the Merits of Chriſt for the Relief of our neceſſities, by laying before the eternal Father, the infinite value of his Son's bitter Paſſion.

Q. *What are the Benefits the Living receives by it?*

They

A. They are many; Firſt it applies the Merits of our Saviour's Paſſion, for the Remiſſion of our Sins. 2. It procures new Graces, and Bleſſings for us, by Vertue of the ſaid Paſſion. 3. 'Tis the moſt acceptable Offering, we can make to Almighty God, in thankſgiving for all his Benefits.

Q. *Do's it avail the Faithful departed?*

A. Tis not to be doubted, but, as St. *Auguſtin* ſays, by this wholſome Sacrifice, which is offer'd for them, they are ſo far helpt, as to be treated with more Mercy than their Sins deſerve,

Q. *Is it not a prejudice to the Faithful, that the Maſs is ſaid in an unknown Tongue?*

A. No, for the Maſs contains only thoſe Prayers which the Prieſt alone is commanded to ſay, as the Mediator between God and his People. Neither are the People ignorant of what is ſaid, ſince they have the Maſs expounded and Engliſh'd in their ordinary Prayer Books.

Penance Expounded.

Q. *What is Penance?*

A. A Sacrament, by which the Sins, we fall into after Baptiſm, are forgiven us.

Q. *When*

Q. *When did Chriſt Ordain this Sacrament?*

A. After his riſing from the dead, when he breath'd on his Diſciples, ſaying; *Receive ye the Holy Ghoſt, whoſe Sins ye ſhall forgive, they are forgiven, and whoſe ſins ye ſhall retain, they are retain'd, St.* John 20. 23.

Q. *What is the Matter of this Sacrament?*

A. The Sins of the Penitent accompanied with Contrition, Confeſſion and Satisfaction.

Q. *What is the Form of it?*

A. I abſolve thee, from thy Sins, In the Name of the Father, and of the Son, and of the Holy Ghoſt.

Q. *What are the Effects of it?*

A. It reconciles us to God, and either reſtores or increaſes Grace.

R. How many parts has it, as it concerns the Penitent?

A. Three; Contrition, Confeſſion, and Satisfaction.

Q. *What is Contrition?*

A. A hearty ſorrow for our Sins, by which we have offended ſo good a God.

Q. *What is Confeſſion?*

A. A full and ſincere declaring of all our Sins to our Ghoſtly Father.

Q. *What is Satisfaction?*

A. A

A. A faithful performance of the Prayers or good Works enjoyn'd us by the Prieſt to whom we confeſs.

Q. *What is requir'd to a good Confeſſion?*

A. Firſt, That we ſeriouſly examine our Conſcience. 2dly. To be heartily ſorry for all our Sins, with a firm purpoſe to amend. 3dly. To confeſs them faithfully to the Prieſt.

Q. *What is a firm purpoſe of Amendment?*

A. 'Tis a reſolution, by the grace of God, not only to avoid Sin, but alſo the occaſions of it.

Q. *What if a Man knowingly leaves out any one mortal Sin?*

A. He commits a great Sacriledge, by lying to the Holy Ghoſt; and makes his whole confeſſion nothing worth.

Q. *What is an Indulgence?*

A. Not leave to commit ſin, or pardon for ſins to come, (as ſome ſlander the Church) but only a releaſing of temporal puniſhments, due to ſuch ſins, as are already forgiven us by the Sacrament of Penance.

Extreme Unction Expounded.

Q. *What is Extreme Unction?*

A. It is the laſt Sacrament

given to dying Perſons, to ſtrengthen them in their Paſſage out of this Life into a better.

Q. *What Warrant have you for this Sacrament.*

A. In St. *James*, 5, 14. where it is commanded. *Is any Man ſick amongſt you, Let him bring in the Prieſts of the Church, and let them pray over him, anointing him with Oil in the Name of our Lord, and the Prayer of Faith ſhall ſave the Sick Man, and our Lord will lift him up, and if he be in ſin, his ſins ſhall be forgiven him.*

Q. *Who is capable of this Sacrament?*

A. Every Chriſtian, that is in mortal danger of Death by ſickneſs, except infants, fools, and ſuch as are always mad.

Q. *What is the matter of this Sacrament?*

A. Oil bleſs'd by a Biſhop.

Q. *What is the Form of it?*

A. May our Lord, by this holy anointing and his own moſt tender mercy, pardon thee, whatever thou haſt ſinn'd by thy ſeeing, &c. And ſo of all thy other Senſes.

Q. *What are the Effects of this Sacrament?*

A. It comforts the Soul in her laſt Agony againſt Deſpair, it remits ſin, and reſtores Health, if it be expedient.

Holy

Holy Order Expounded.

Q. *What is Holy Order?*

A. A Sacrament by which Power is given to the Miniſters of the Church, to enable them to their Holy Offices: And Grace to do them well.

Q. *When did Chriſt ordain this Sacrament?*

A. When he gave his Apoſtles the full power of Prieſt-hood: As at his laſt Supper, when he ſaid to them: *Do this in Remembrance of me*: And before his Aſcention, when breathing on them, he ſaid; *Receive you the Holy Ghoſt, whoſe ſins you forgive*, &c.

Q. *What did he then give them Power to do?*

A. To conſecrate and offer the unbloody Sacrifice of his Body and Blood, and to forgive Sins.

Q. *To whom is this Sacrament given?*

A. To ſuch chiefly as are made Prieſts and Biſhops, whoſe Duty it is to conduct the Faithful to eternal Life, being to render an Account to God for thoſe Souls.

Q. *What Sin is it therefore to oppoſe the Government of Biſhops?*

A. A ſin of Rebellion againſt the Peace and Safety of God's Church; for

Chriſt has appointed Biſhops to be the Guards, and Teachers of his Law.

Matrimony Expounded.

Q. *WHat is the Sacrament of Matriny?*

A. It is a new Dignity added to the Contract of Marriage, by which it is made a Sacrament of the new Law, and ſo gives Grace to thoſe that worthily receive it.

Q. *What is the Matter and form of Marriage?*

A. The preſent conſent of the Parties, expreſs'd in Words or other ſigns, by which they deliver and accept of each other's Bodies.

Q. *What are the Effects of Matrimony?*

A. It gives ſpecial Grace to the married couple, to ſupport the Difficulties of Marriage, to love, to be faithful, and bear with one another, as alſo to bring up their Children in the fear of God.

Q. *How great is the Bond of Marriage?*

A. So great that it can never be broken but by Death.

CHAP.

CHAP. XII.

The Cardinal Vertues.

Q. *HOW many Cardinal Vertues be there?*

A. Four. 1. Prudence, 2. Juſtice, 3. Fortitude, 4. Temperance: And they are call'd Cardinal Vertues, becauſe they are the Fountains, and, as it were the hinges of all moral good Works.

Q. *Declare to me the Offices of theſe Vertues.*

A. Prudence makes us conſiderate and wary in every thing that we our ſelves be not deceiv'd, or deceive others, *Juſtice* makes us render to others, that which is theirs. *Temperance*, makes us bridle our inordinate deſires. *Fortitude* cauſes, that we fear not any danger, no nor Death it ſelf, for God's Service.

The Gifts of the Holy Ghoſt

Q. *WHat and how many are the Gifts of the Holy Ghoſt?*

A. Seven. 1. Wiſdom. 2. Underſtanding. 3. Counſel. 4. Fortitude. 5. Know-

5. Knowledge. 6. Piety. 7. The fear of our Lord.

Q. *Whereto do these gifts serve?*

A. They serve us for the help of vertue, and to make us perfect in the way of God; because through *Fear*, we abstain from Sin: Through *Piety*, we are devout, and obedient to God: Through *Knowledge*, we are taught to understand the Will of God: Through *Fortitude*, we are help'd to put the same in Execution: Through *Counsel*, we are admonish'd of the Deceits of the Devil: Through *Understanding*, we are elevated to penetrate the Mysteries of Faith: Through *Wisdom*, we become Perfect, ordering all our Life, and all our Works to the Glory of God; because the Wise Man knows the last end, and to it directs every thing.

The Fruits of the Holy Ghost.

Q. *How many are the Fruits of the Holy Ghost?*

A. They are Twelve. 1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Longanimity. 6. Goodness. 7. Benignity. 8. Mildness. 9. Fidelity. 10. Modesty 11. Continency. 12. Chastity. *Galat.* 5. 22.

CHAP.

CHAP. XIII.

The Works of Mercy, Corporal and Spiritual.

Q. *HOW many are the works of Mercy, of which we ſhall be demanded account in particular at the Day of Judgment?*

A. Seven. Corporal. 1. To feed the Hungry. 2. To give Drink to the Thirſty. 3. To cloath the Naked. 4. To harbor the Harbourleſs. 5. to viſit the Sick. 6. To viſit the Impriſon'd. 7. To bury the Dead.

Q. *How prove you theſe works deſerve a Reward?*

A. Becauſe, *He that gives a cup of cold water only to a Diſciple, in the Name of a Diſciple, ſhall in no ways loſe his Reward. St.* Mat. 10. 42. And Chriſt has promis'd Heaven, as a Reward, to ſuch as do theſe things. St. *Matt.* 25. 35.

Q. *How many are the works of* Mercy Spiritual?

A. Seven alſo. 1. To give Counſel to the doubtful. 2. To inſtruct the Ignorant. 3. To Admoniſh Sinners. 4. To Com-

Comfort the Afflicted. 5. To forgive Offences. 6. To bear patiently the troubleſome. 7. To pray for the Quick and the Dead.

Q. *Is it lawful to pray for the Dead?*

A. Yes. *It is a wholeſom and Holy Cogitation, to pray for the Dead, that they may be loos'd from their ſins,* 2 Mac. 12. 45.

Q. *Is there alſo a Reward given to theſe Works?*

A. Yes, *For they who inſtruct others unto Juſtice, ſhall ſhine like ſtars for all Eternity,* Daniel 12, 3.

The Eight Beatitudes.

Q. WHAT *are the Eight Beatitudes?*

A. 1. Poverty of Spirit. 2. Meekneſs. 3. Mourning. 4. To hunger and thirſt after Juſtice. 5. Mercifulneſs. 6. Cleanneſs of Heart. 7. To be Peace-Makers. 8. To ſuffer Perſecution for Juſtice ſake.

Q. *Who are the* Poor in Spirit?

A. They who taking off their affections from Riches and Honors, are willing to be Poor and Contemn'd.

Q. *Who are the* Meek?

A. They that ſeek no Revenge, but overcome Evil with Good. Q. *Who*

Q. *Who are they that* Mourn?

A. They who deſpiſing earthly Pleaſures and Comforts bewail their own and others Sins, and the Occaſion of them.

Q. *Who are they that* Hunger and Thirſt after Juſtice?

A. Such as earneſtly endeavour to grow daily in Vertue and Goodneſs, and to make others to do ſo too.

Q. *Who are the* Merciful?

A. They who freely pardon all Injuries, and relieve thoſe that ſuffer.

Q. *Who are the* Clean of Heart?

A. They that are careful to keep their minds free from impure Thoughts; from the Love or deſire of all unlawful or vain things?

Q. *Who are the* Peace-makers?

A. They who ſeek Peace with God, and keep it with all Men.

Q. *Who are they that* ſuffer Perſecution for Juſtice?

A. Such as are ſo conſtant in the true Faith and the practice of good Life, as to be willing to ſuffer and die, rather than offend againſt either.

CHAP.

CHAP. XIV.

The kinds of Sin Expounded.

Q. *HOW many kinds of Sin be there?*

A. Two: Original, and Actual.

Q. *What is Original Sin?*

A. It is a want of Original Justice, which we are all born in, by means of *Adam*'s Fall.

Q. *How is Original Sin remitted?*

A. By Baptism.

Q. *What is Actual Sin?*

A. It is a Thought, Word, or Deed, contrary to the Law of God.

Q. *What is a Sin of Omission?*

A. To omit any thing willingly, which is commanded us, by God or his Church.

Q. *How is Actual sin divided?*

A. Into *Mortal* Sin, and *Venial* Sin.

Q. *What is Mortal sin?*

A. 'Tis a wilful Transgression, in matter of Weight, against any known Commandment of God, or Church, or of some lawful Superior.

Q. *Why is it call'd mortal or deadly?*

A. Be-

A. Becauſe it deprives the Soul of her ſpiritual Life, which is the grace of God.

Q. *What is Venial Sin?*

A. 'Tis a much more pardonable offence againſt God or our Neighbour.

Q. *What is the Effect of Venial Sin?*

A. It weakens and cools the fervor of Charity, leſſens our Devotion, hinders the Inſpirations of the Holy Ghoſt from Working, leaves the Soul feeble and drouſie, and which is worſt of all, diſpoſes to mortal ſin, according to that, *he that neglects ſmall faults, will fall into great ones*, Eccleſ. c. 19. v. 1.

Q. *How many ways is a Venial ſin made Mortal?*

A. Four; Firſt, when one commits a venial ſin with ſuch Affection, that he is reſolv'd to commit it, tho' it were Mortal. 2. When the end of doing it is a Mortal ſin. 3. When one perceives that by committing a venial ſin, he ſhall give an occaſion to a mortal one; by *ſcandal*, or any other way. Fourthly; Whenſoever one commits that, which in it ſelf is only a venial ſin, and yet thinks in his Conſcience it is a mortal one.

Q. *How is* Mortal *Sin remitted?*

A. By hearty *Contrition* and *Penance?*

Q. *How is a* Venial *Sin remitted?*

A. By

A. By all the Sacraments, by devout Prayer, and the like.

Q. *Whither go ſuch as die in* Mortal *Sin?*

A. To Hell, for all Eternity.

Q. *Whither go ſuch as die in* Venial *Sin, or not having fully ſatisfied for the Puniſhment due to their* Mortal *Sins?*

A. To Purgatory, till they have made full ſatisfaction for them, and then to Heaven.

Q. *What Proof have you for this in the New Teſtament?*

A. Firſt, from our Saviour's own Word, *Matth.* 12. 32. where ſpeaking of the remiſſion of Sins, he ſays, There is one that will *not be forgiven in this World, nor in the World to come*: Which words St. *Auguſtine* ſays would not be true, if ſome ſins were not forgiven in the next World: And this implies a *Purgatory*: For there only is remiſſion of ſins, and not in Hell, or Heaven.

Secondly, from St. *Paul*, 1. *Cor.* c. 3. v. 15. where, he ſpeaks of ſome under the guilt of ſin, that ſhall be *ſav'd, yet ſo as by Fire.*

Q. *How many ways may a Man be made Partaker, and Guilty of another's Sin?*

A. Nine

A. Nine ways. 1. By Councelling it. 2. By Commanding it. 3. By Conſenting to it. 4. By provoking him to do it. 5. By Praiſing, or Flattering him for it. 6. By not ſpeaking, when he ought to ſpeak. 7. By winking at it. 8. By being a Partner with him in the Fact. 9. By defending the ill done.

CHAP. XV.

The Seven Deadly or Capital Sins.

Q. *Which are the Seven Capital Sins?*

A. Firſt, Pride. 2. Covetouſneſs, 3. Lechery. 4. Anger. 5. Gluttony, 6. Envy. 7. Sloth.

Q. *What is Pride?*

A. An Inordinate Deſire of our own worth and eſteem.

Q. *What is Covetouſneſs?*

A. An Inordinate Deſire of Riches.

Q. *What is Lechery?*

A. An Inordinate Deſire of Carnal Pleaſure.

Q. *What is Anger?*

A. An Inordinate desire of Revenge.

Q. *What is Gluttony?*

A. An Inordinate desire, or use of meat or drink.

Q. *What is Envy?*

A. A sadness, or repining at another's good, because it seems to lessen our own.

Q. *What is Sloth?*

A. A Lazines of Mind, neglecting to begin or prosecute good things.

Q. *Why are Christians commonly instructed concerning these deadly Sins?*

A. That thereby they may discern the several Roots, from whence all their particular sinful Actions proceed, and so when they examine their Conscience, see what passion 'twas that induc'd them to Sin, that they may by searching diligently from what scource their Sins proceed, cut them off in the Root it self by abating those Affections, and Passions, which are most Predominant in them.

The Sins againſt the Holy Ghoſt.

Q. *HOW many be the Sins againſt the Holy Ghoſt.*

A. Six; Firſt Deſpair of Salvation. 2. Preſumption of God's Mercy. 3. To Impugn the known Truth. 4. Envy at another's Spiritual good. 5. Obſtinacy in Sin. 6. Final impenitence.

The Sins that Cry to Heaven for Vengeance.

Q. *HOW many ſuch Sins be there?*

A. Four: Firſt, wilful Murther. 2. Sin of Sodom. 3. Oppreſſion of the Poor. 4. To defraud Workmen of their Wages.

CHAP. XVI.

The Four laſt Things Expounded.

Q. *WHAT be the Four laſt Things?*

A. Death, Judgment, Hell and Heaven.

Q. *What mean you by Death?*

A. That we are all Mortal, and muſt once die, how ſoon we are uncertain, and therefore ſhou'd be always prepar'd for it.

Q. *What is the beſt preparative for a good Death?*

A. A good Life, and to be often doing Penance for our Sins, and ſaying with St. *Paul, I deſire to be diſſolv'd and be with Chriſt*, Philip. 1. 23.

Q. *What underſtand you by* Judgment?

A. That beſides the General Judgment of the World, our Souls as ſoon as we are dead, ſhall receive their particular Judgment, at the Tribunal of Chriſt.

Q. *How muſt we prepare our ſelves againſt this Judgment?*

A. By often remembring that *it is a terrible thing to fall into the hands of the living God.* Heb. 10. 31.

Q. *What mean you by* Hell?

A. I mean that ſuch as die guilty of mortal ſin, ſhall be tormented for ever and ever, *Apoc.* 20 10.

Q. *What underſtand you by* Heaven?

A. I underſtand that the choſen, and Faithful Servants of God, who die in a State of Grace, ſhall live with him for ever in his Kingdom.

Q. *What*

Q. *What benefit have we by the frequent memory of theſe* laſt things.

A. A very great Benefit; *In all thy Works remember the laſt things, and thou ſhalt never ſin*, Eccleſ. 7. 40.

Grace before Meat.

BLeſs us, O Lord, and theſe thy Gifts, which we are to receive of thy Bounty, through Jeſus Chriſt our Lord.

Reſp. Amen.

Grace after Meat.

WE give thee thanks, Almighty God, for all thy Benefits, who liveſt and reigneſt World without end.

Reſp. Amen.

Verſ. Vouchſafe, O Lord, to render to all our Benefactors, for thy Name ſake, life everlaſting, *Reſp.* Amen.

Verſ. And may the Souls of the Faithful, through the Mercy of God, reſt in Peace.

Reſp. Amen.

FINIS.

The manner how to ſerve at Maſs.

The Clerk kneeling at the left hand of the Prieſt, ſhall anſwer him as follows.

P. INtroibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Judica me, Deus, & diſcerne cauſam meam de gente non ſancta: ab homine iniquo & doloſo erue me.

C. Quia tues Deus fortitudo mea, quare me repulisti, & quare triſtis incedo, dum affligit me inimicus?

P. Emitte Lucem tuam & veritatem tuam: ipſa me deduxerunt, & adduxerunt in montem ſanctum tuum, & in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cythara, Deus, Deus meus; quare triſtis es, anima mea, & quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi, ſalutare vultus mei, & Deus meus.

P. Gloria Patri, & Filio, & Spiritui ſancto.

C. Sicut

C. Sicut erat in principio, & nunc & ſemper, & in ſæcula ſæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium noſtrum in Nomine Domini.

C. Qui fecit cœlum & terram.

P. Confiteor Deo, &c.

C. Miſereatur tui omnipotens Deus, & dimiſſis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, Beatæ Mariæ ſemper Virgini, beato Michaeli Archangelo, beato Joanni Baptiſtæ, ſanctis Apoſtolis Petro & Paulo, omnibus Sanctis, & tibi Pater, quia peccavi nimis cogitatione, verbo, & opere: (*ſtrike your breaſt, and ſay*) Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam ſemper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptiſtam, ſanctos Apoſtolos Petrum & Paulum, omnes Sanctos, & te Pater, orare pro me ad Dominum Deum noſtrum.

P. Miſereatur.

C. Amen.

P. Indulgentiam, abſolutionem, &c.

C. Amen.

P. Deus

P. Deus tu converſus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Oſtende nobis, Domine, miſericordiam tuam.

C. Et ſalutare tuum da nobis.

P Domine exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiſcum.

C. Et cum ſpiritu tuo.

P. Kyrie eleiſon.

C. Kyrie eleiſon.

P. Kyrie eleiſon.

C. Chriſte eleiſon.

P. Chriſte eleiſon.

C. Chriſte eleiſon.

P. Kyrie eleiſon.

C. Kyrie eleiſon.

P. Kyrie eleiſon.

P. Dominus vobiſcum: *Or* Flectamus genua.

C. Et cum ſpiritu tuo, *Or* Levate.

P. Per omnia ſæcula ſæculorum.

C. Amen.

At the end of the Epiſtle, whether there be read one or more, always ſay Deo gratias.

The Epiſtle, Gradual, and Allelujah, *or Tract being read, make reverence, and remove the Book to the right hand of the Altar: And let the Clerk ever kneel or ſtand on the contrary ſide of the Book.*

P. Se-

P. Sequentia ſancti Evangelii, &c.

Here make the Sign of the Croſs, 1. Upon your fore head, 2. Upon your Mouth, 3. Upon your breaſt, and ſay,

C. Gloria tibi Domini.

Then make reverence at the beginning and ending of the Goſpel, and at the Name of Jeſus: And at the end, ſay.

C. Laus tibi Chriſte.

P. Dominus vobiſcum.

C. Et cum ſpiritu tuo.

Here the Clerk is to give Wine and Water with reverence: and that done, prepare the Baſon, Water and Towel for the Prieſt: Then let the Clerk kneel in his former place, and anſwer:

P. Orate Fratres, &c.

C. Suſcipiat Dominus hoc ſacrificium de manibus tuis, ad laudem & gloriam nominis ſui, ad utilitatem quoque noſtram totiuſque Eccleſiæ ſuæ ſanctæ.

P. Per omnia ſæcula ſæculorum.

C. Amen.

P. Dominus vobiſcum.

C. Et cum ſpiritu tuo.

P. Surſum corda.

C. Habemus ad Dominum.

R. Gratias agamus Domino Deo noſtro.

C. Dignum & juſtum eſt.

When

When the Prieſt ſpreads his Hands over the Chalice, light the Taper; then kneeling with your other Hand hold up the Prieſts Veſtment, till the Elevation be paſt; that done, kiſs the Veſtment, and kneel as before: And as often as you paſs before the B. Sacrament, adore on your knees, and make alſo reverence to the Altar.

P. Per omnia ſæcula ſæculorum.

C. Amen.

P. Et ne nos inducas in Tentationem.

C. Sed libera nos a malo.

P. Pax Domini ſit ſemper vobiſcum.

C. Et cum Spiritu tuo.

The Clerk muſt take the Pax, *and kneeling give it the* Prieſt *to kiſs, and then Anſwer.*

P. Pax tecum.

C. Et cum ſpiritu tuo.

Then pauſing a little, riſe make adoration to the B. Sacrament, give the Pax to the People, obſerve order of calling and years; which done, be ready to give Wine and Water to the Prieſt: And if there be any Communicants, prepare a Towel and Wine, then ſay the Confiteor. *After, they have received the Holy Hoſt, give them Wine: Which done, remove the Book to the left Hand of the Alter, take away the Towel, and put out the Torch or Taper.*

P. Domi-

P. Dominus vobiſcum.

C. Et cum ſpirtu tuo.

P. Fer omnia ſæcula ſæculorum.

C. Amen.

P. Ite miſſa eſt, *Or* Benedicamus Domino.

C. Deo gratias.

Note, *That in the Maſſes for the Dead, the Prieſt ſays not,* Ite Miſſa eſt, *but,*

P. Requieſcant in Pace.

C. Amen.

Remove the Book, if he leaves it open: Afterwards kneel, and take the Prieſts Bleſſing, then riſe, and ſay at the beginning of the Goſpel, Gloria tibi Domine.

At the end, Deo gratias.

FINIS.